

Report of Committee on Property Needs of Presbyterian Colleges-May 16, 1924

Now that the regular appropriations for the new fiscal year are made and the amount of budget-margin available for new property appropriations is known, the Executive Council's Committee, appointed to explore and propose methods of securing property needed by our Presbyterian colleges, offers the following suggestions:

1. In the Board's property list substantial amounts should be included for the outstanding property requirements of our Presbyterian colleges; ^{school. m. b. h.} _{rather than in more detail}
2. In order to incorporate substantial amounts (and other needs of equal urgency) the property list for presentation should be larger than the budget-margin and should contain a clear statement on the giving of credit, etc. (The amount of credit within the budget-margin will amply suffice to cover all property contributions for the year.) In other words the Board requests only \$842,000. ^{equipment & other affairs made} for new property but presents to the respective contributors a wider choice in a list of needs which totals approximately twice that amount;
3. In addition to or as substitute for 2 above, -in view of special conditions which make the financing of Presbyterian colleges overseas distinctly different from the financing of Presbyterian colleges at home, the Board should request the General Council for permission to issue a list of extra-budget requests for the foreign colleges, it being understood that contributions toward objects in this list would not receive credit. Foreign colleges should not be penalized because of the peculiar geographical exigency which demands that they receive their contributions through the Board rather than directly from the donor.
4. (This suggestion is not by unanimous consent of the Committee) The Board should request the General Council to exempt from tax all contributions for property for colleges overseas, if the donor does not request credit. The Board pays and will continue to pay the tax on account of its expenditure for the staff and maintenance of these foreign colleges; this is more than is done by the Board of Education on behalf of home colleges and should be considered a sufficient tax on account of foreign institutions.

W. B. Hunt's proposal to 27th. Com. of G. A. Gen. Rep. & Mayoral
Believing that faith in any enterprise
worth while is ^{many times} most effectively stimulated
by a knowledge of all that may be known of
of that enterprise.

And for the purpose of ~~having~~ ^{securing} the faith
whole church furnishing a kind of
knowledge from our force on the foreign
field to the whole church of the whole
work on the foreign field we recom-
mend :-

That the Board of Foreign Missions be
directed to publish not later than Mar. 1
1925 the ^{Stamped} Estimate sheets of the various
Missions of our Church together with -

1. Head (For the sake of a clearer
understanding of the differences in
said estimates)

a.) Each Mission's statement of its
policy or policies in doing its missionary
work ~~is~~ ⁱⁿ not less than 100 or more than
200 words

b.) Each Station's statement of its policy

or policies in so far as they may
^{or contain} vary by a variation whether in
harmony or out of harmony with
its Mission's policy.

We further recommend that the
volume be printed in place of the
Board's Annual Report and at
no greater expense and be available
to the use of all officers of the General
Assembly, Synods, Presbyteries, Sessions
and field workers or others whose
~~work and~~ business it is to inform the
Church of its responsibility.

In our foreign Missionary work how many
persons are employed - secretaries, clerks ~~and~~
in the administration and promotional work
including all such in Women's Foreign Missionary
Society work & individuals who are paid \$1.00 salary?
What is the percentage of overhead expense?

December 3, 1923

Memorandum for Mr. Speer
From Mr. Scott

Re. North China Theological Seminary

You ask for a brief statement in answer to a recent criticism in the "Presbyterian" on the North China Theological Seminary.

When three administrative officers of Shantung University that were working at cross and confused purposes were asked to withdraw from the Institution in the fall of 1919, the Presbyterian theological students left, departing in the night with their bundles in spite of that fact that Dr. Lowrie, Chairman of the China Council, Dr. Johnson, Secretary of the Mission, Mr. Abbott the Mission's representative, and in fact practically every one there at the time, except ~~Dr. Hayes~~, used their utmost endeavors to have them remain in the University. The doctrinal question had nothing to do with the occasion of Dr. Hayes' withdrawal, although it might possibly have had something to do with the withdrawal of Presbyterian students, as there were then several unfounded rumors floating around regarding the views of a teacher whom it was proposed to call to the University School of Theology.

As for the students finding "that the union colleges and seminaries were instilling rationalism and thus unfitting the young ministers for evangelical service", all that any student would have to do would be to prove this alleged fact to any Presbyterian Mission and the Mission would at once correct any such abuse or immediately withdraw from the Institution. The graduates of union seminaries compose the great majority of the splendid ministers of northern China today. Dr. Hayes taught in a "union" seminary for many years before Shantung University was founded and he has taught in the "union" seminary at Nanking since he withdrew from Shantung University and now has a standing invitation to teach in "union" seminaries both in Shantung University and at Nanking.

The North China Union Seminary does receive support from the Board inasmuch as the Board supports there two married missionary professors, four missionaries in all, and through Shantung Mission contributes theological aid for its students. Mission funds for student aid are divided pro rata between the North China Seminary and the University Seminary, a much larger amount going to the former than to the latter; the figures for this year being, Mex. \$565. and Mex. \$115. respectively. Furthermore, in the University School of Theology the Board now and for four years has supported no teacher, although the Mission desires the Board to appoint a teacher.

The Shantung Mission in arranging for its union theological work with Southern Presbyterians in the North China Seminary did so with the expressed stipulation that only two professors would be assigned to the work and that the Seminary would not call for any additional support from the Board, which we assume naturally means the Board's constituency. It is only on this condition that the Mission undertook cooperation in the North China Seminary and the Mission has not since voted otherwise. As the Board has not been requested by the Mission to help the Seminary beyond what the Board is now doing, the Board

is not in a position to consider the granting of any further assistance. Everything that the Shantung Mission, our largest and strongest Mission in China, has requested for the North China Seminary has, I believe, been granted by the Board.]

The very misleading statement in the "Presbyterian" was apparently inspired by a missionary now on furlough in Philadelphia who has a long and discouraging record for trouble-making of many kinds and in various places. The head of the North China Seminary himself once spoke so feelingly on this pronounced proclivity that I am surprised that this missionary is thought of as a fellow member of that teaching staff.

Rogue River, Oregon

March 14, 1924

Rev. George Alexander - Dear Sir & Brother.

I hope when you read this letter you will not think me forward or intruding. But I have read Mr. Carle's letters to you - and your replies to the same - Now it will perhaps greatly lessen your pain and grief when I tell you that Mr. Carle has been retired for ten years - and his trouble is mostly mental. He has been reading the Presbyterian and it acts on him just as his letters to you indicate - he is off most seriously on religious subjects - tho in all things he is greatly incapacitated. Now as to offerings to Foreign Missions. I sent \$5. early in the year - and I would send more if I could - all we have is what we receive from the Board of Relief, - and the little we can earn. But I intend to continue giving to all the Boards to the extent of my ability. And I am sure Dr. Alexander that you will receive from the Master whom you have so faithfully served these many years - the "well done good and faithful servant. Enter into the joys of thy Lord." I do not understand what this controversy is all about - but I intend to continue faithful to my Lord and His church and the Boards of the church. And please do not write any more to Mr. Carle. He knows he is not right mentally - but a good deal of the time, he can't be reasoned with. And for the same reason do not answer this letter. It would not be well for me if you did. But it might be well to present it to the Board, not the letter, - but telling them of Mr. Carle's condition. Use your own judgment, only do not answer this letter, and I trust it may be a help and comfort to you - for that is my reason for writing.

Sincerely, Mrs. Carle

COPY

Rogue River, Oregon
March 14, 1924

Rev. George Alexander.

Dear Sir and Brother:

I hope when you read this letter you will not think me forward or intruding. But I have read Mr. Carle's letters to you - and your replies to the same. Now it will perhaps greatly lessen your pain and grief when I tell you that Mr. Carle has been retired for ten years - and his trouble is mostly mental. He has been reading the Presbyterian and it acts on him just as his letters to you indicate. He is off most seriously on religious subjects tho in all things he is greatly incapacitated. Now as to offerings to Foreign Missions, I sent \$5 early in the year, and I would send more if I could. All we have is what we receive from the Board of Relief and the little we can earn. But I intend to continue giving to all the Boards to the extent of my ability. And I am sure Dr. Alexander that you will receive from the Master whom you have so faithfully served these many years the "well done good and faithful servant, enter into the joys of thy Lord." I do not understand what this controversy is all about, but I intend to continue faithful to my Lord and His church and the Boards of the church. And please do not write any more to Mr. Carle. He knows he is not right mentally, but a good deal of the time he can't be reasoned with, and for the same reason do not answer this letter. It would not be well for me if you did. But it might be well to present it to the Board - not the letter - but telling them of Mr. Carle's condition. Use your own judgment, only do not answer this letter. And I trust it may be a help and comfort to you, for that is my reason for writing.

Sincerely,

Mrs. Carle

Rogue River, Oregon

March 14, 1924

Rev. George Alexander - Dear Sir & Brother.

I hope when you read this letter you will not think me forward or intruding. But I have read Mr. Carle's letters to you - and your replies to the same - Now it will perhaps greatly lessen your pain and grief when I tell you that Mr. Carle has been retired for ten years - and his trouble is mostly mental. He has been reading the Presbyterian and it acts on him just as his letters to you indicate - he is off most seriously on religious subjects - tho in all things he is greatly incapacitated. Now as to offerings to Foreign Missions. I sent \$5. early in the year - and I would send more if I could - all we have is what we receive from the Board of Relief, - and the little we can earn. But I intend to continue giving to all the Boards to the extent of my ability. And I am sure Dr. Alexander that you will receive from the Master whom you have so faithfully served these many years - the "well done good and faithful servant. Enter into the joys of thy Lord." I do not understand what this controversy is all about - but I intend to continue faithful to my Lord and His church and the Boards of the church. And please do not write any more to Mr. Carle. He knows he is not right mentally - but a good deal of the time, he can't be reasoned with. And for the same reason do not answer this letter. It would not be well for me if you did. ~~But~~ it might be well to present it to the Board, not the letter, - but telling them of Mr. Carle's condition. Use your own judgment, only do not answer this letter, and I trust it may be a help and comfort to you - for that is my reason for writing.

Sincerely, Mrs. Carle

Adopted by Bd Trustees

April 12, 1923

Inquiries
SUGGESTED RESOLUTION CONCERNING ~~CRITICISMS~~ OF
THE CHRISTIAN CHARACTER OF PEKING UNIVERSITY

concerning Inasmuch as it has come to the attention of the Board of Trustees of Peking University that statements made in China ~~questioning~~ the evangelical position of the University have been sent to some of the co-operating boards:

RESOLVED:

- (1) that the Trustees call attention to the fact that the Articles of Incorporation of the University declare

"The purpose of the corporation shall be to establish and maintain in Peking, China, a university founded and conducted on strictly Christian and evangelical, but not sectarian, principles."

- (2) that the Trustees are fully assured that the administration of the University is in faithful accord with this essential provision of the Charter, and that the policy and program of the University ~~is~~ in thorough agreement with the principles of the constituent mission boards supporting the University.
- (3) that we heartily endorse the policy hitherto followed by the University of refraining from public controversy on divisive theological or ecclesiastical questions, and of devoting themselves through unselfish Christian service and fellowship to the extension of the gospel and the manifestation of the life in Christ.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

February 26, 1931

MEMORANDUM

FROM Miss Schultz
TO Dr. Speer

My dear Dr. Speer:

I am very sorry to have been so slow in answering your letter about the gifts from Presbyterian women for church support and for benevolences through the church. I have been trying to find the full file of letters which came to me in response to my questionnaire which was sent out in 1926. I find that the letters have been destroyed and only the summary of the results of the answers kept.

I sent the questionnaire with a covering letter to a representative group of women. For example, Mrs. Thomas of Los Angeles, Mrs. Myers of Kansas City, etc. I selected women whom we knew in all parts of the country and representing not only city churches but churches in suburbs and especially in rural areas.

I asked these women to send one copy of the questionnaire to typical churches asking the treasurers of the church to fill out the answers in regard to the giving of the women through their church offerings made in addition to their gifts to the woman's organizations, missionary and Ladies'Aid, etc. I asked these women to be responsible for getting the figures for me from the treasurers and select treasurers who were absolutely reliable in regard to their statistics. The following percentages were compiled from the answers ^{from 100 churches} which came to me:

Gifts of women toward benevolent budget of the church.....	56.6%
From women alone.....	35.8%
One-half of pledge of husband and wife pledging together.....	20.8%
	56.6%

Gifts of women toward church support.....	57.6%
From women alnne.....	35.8%
One-half of pledge of husband and wife pledging together.....	21.8%
	57.6%

You will notice that we have crēdited to the women half of the pledge where a husband and wife pledge jointly. We feel that in this day there would be no question as to the justice of this.

If there are any further questions which I can answer I will be very glad to do so. I believe the woman membership of the church is approximately 60%.

GS:A

Cordially
Gertrude Schultz

R. H. Speer

MAR 6 1931

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

Ans.
MEMORANDUM

March 5, 1931

FROM Miss Schultz
TO Dr. Speer

My dear Dr. Speer:

At the last Council meeting you spoke of not having the information about the cost of administrating the woman's work before the union of the six woman's Boards into one Board. In order to have a fair comparison may I give you the following figures:

The total receipts from the six woman's Boards in the year 1918-19 was \$678,598.90. The administrative expenses were \$58,295.11, or approximately 8½%.

In the year 1919-20, which was the Jubilee year, the total receipts were \$1,241,065.48. The administrative cost that year was \$76,217.84, or approximately 6%.

The administrative expense in 1918-19 was heavier because of the preparation for the Jubilee. We had the educational campaign that year with very little return financially, but with heavy expenses. I believe that the 6% for the next year was more typical of the average in the last few years of the six Woman's Boards. Earlier than that of course it was very much less than 6%.

Faithfully yours

GS:A

Gertrude Blund

If you wish it - for a series of years we will be glad to compute the figures

R. E. Speer

APR 27 1931

Gertrude Schultz

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE, NEW YORK

Ans.
MEMORANDUM

April 24, 1931

FROM Miss Schultz

TO Miss Hodge
Dr. Speer
Dr. McAfee

Dear Friends:

We have all, of course, been very much interested in the report on the voting on the question of the inclusion of the Board of Christian Education in the program of our missionary societies. It is quite evident, however, that a large majority of our women either were not well enough informed on the matter to vote or were indifferent to it. I thought perhaps you would like to have the figures of our membership to go with the figures on the voting.

Total number of woman's missionary societies	6,649
Number voting in the affirmative	1,668
Number voting in the negative	2,001
Number of societies not voting	2,980

A comparison between the individual members voting and the total membership is even more striking.

Total membership of the Woman's Missionary Societies	219,372
Number of members voting in the affirmative	29,337
Number of members voting in the negative	34,094
Number of members not voting	155,941

These figures may not be absolutely accurate for we are just receiving the annual report blanks, but they are approximately correct.

The recorded membership as I have given it to you is only of the active members, not of the associate membership.

Faithfully yours,

Gertrude Schultz

GS/d

November 23, 1923.

The Rev. George Brewer, D.D.,
Lake Shore Road and Country Club Drive,
Detroit, Michigan.

My dear Dr. Brewer:

Dr. J. Ross Stevenson, of Princeton, has told me of your letter to him regarding the reference of a proposed overture of the General Assembly to a Committee of which you are Chairman and has asked me to send you, as I very gladly do, at once a copy of the Statement Regarding the Evangelical Loyalty of the Board and the Missionaries, which was unanimously adopted by our Board at its meeting last Monday, the 19th. I am glad not only to emphasize the word "unanimously" but to add that the Statement was unanimously approved by all the officers of the Board as well as by all its members.

As the names of the Rev. Drs. George Alexander and William P. Merrill have been publicly mentioned in connection with the pending discussion, you will be interested to know that in reply to letters which they received from the Rev. W. J. Bonner, pastor of the First Presbyterian Church of Bridgeport, Illinois, regarding an overture to the same effect which he introduced in his Presbytery, Dr. Alexander wrote him October 22 as follows:

"My dear Sir:-

Accept my thanks for your favor of the 17th and for your readiness to have the overture of your Presbytery withdrawn should it seem to be uncalled for.

8
Thank you especially for your kindly expressed good wishes. [At four score a man must take short view, of the life that now is and seek to be not only at peace with God but, if possible, in perfect charity with all mankind.]

You are right in assuming that I am not in harmony with the General Assembly's pronouncement, not so much because of its substance but because of the fact that it is made in such form. I cannot but regard it as an invasion of constitutional rights, which ought to be respectfully protested against.

8
[I was ordained to the ministry in the Old School, Presbyterian Church, January 30th, 1870.] In May of that year the Old School and the New School bodies united on the basis of the standards, pure and simple, when efforts to unite on any other basis had failed. I regard it, therefore, as a breach of that compact when the Assembly seeks to impose its interpretation of the standards without authority from the Presbyteries to do so. An accidental majority in a popular Assembly, easily swayed, might impose on all of us a yoke which neither we nor our fathers were able to bear.

8
To a friendly inquiry like yours I am perfectly willing to reply that [I believe the Scriptures to be the word of God, the only infallible rule of faith and practice. That I believe Jesus

Christ to be the eternal Son of God, who became flesh and dwelt among us. That He was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, ascended to Heaven, and will, in His own time, return to be our Judge.

The first of the five articles seems to me to go beyond the teaching of the Confession of Faith, or of the Bible itself. I am very slow to admit that the Bible contains any errors even in chronology or history or biology, but if such errors should be absolutely proved, they would not affect in the slightest my first belief in the Scriptures as our divinely given rule of faith and duty. The doctrine of the Virgin Birth is to me very precious, though perhaps it is being unduly emphasized now, and knowing as I do the atmosphere in which the young men of our time have been educated, I believe that we should be patient with them so long as they do not deny a doctrine which their training has made it difficult for them to accept.

I note your suggestion that I have my personal views published in the religious press. This I am reluctant to do, but I think that our Board of Foreign Missions will make some public declaration in the near future.

Faithfully yours,

(signed) George Alexander."

Dr. Merrill wrote to Mr. Bonner to the same effect and he has just given me the following statement which is his position:

"It has come to my attention that letters have been received by the Secretaries of the Board to the effect that some uneasiness has been manifested in certain parts of our church with regard to my doctrinal position.

"I am conscious of full loyalty to my ordination engagements, and would respectfully submit that my record of service in the church may perhaps render unnecessary any defense of that loyalty. Nevertheless, being desirous of allaying any unrest which may exist, and of correcting any misapprehensions, however unjustified, I voluntarily issue a simple statement of facts:-

"My signing of the Protest presented at the last meeting of the General Assembly was in no way indicative of my personal doctrinal views, but only of my strong conviction that the action of the Assembly was unfair, and my feeling that, in its doctrinal deliverance, it violated in effect the 'compact of 1870', the union of the Old and New School Presbyterians on the basis of 'the Standards pure and simple', without particularization of doctrines.

(9) [While feeling under no obligation whatever to state or defend my personal doctrinal views, nevertheless, in view of misstatements and misapprehensions, and with a desire to further in

every possible way the peace and unity of the church, I gladly and unreservedly state that:

"I believe the Scriptures to be the Word of God, the only infallible rule of faith and practice:

"I believe Jesus Christ to be the Eternal Son of God, Who became flesh and dwelt among us; I believe that He was born of the Virgin Mary, died for our sins according to the Scriptures, rose from the dead on the third day according to the Scriptures, and that He has been through the ages past, and is now, and ever will be, the Living Lord and Saviour of men, and the only Head of the church."

I am sure that you will read the Board's Statement and the personal letters of Dr. Alexander and Dr. Merrill with deep interest and I hope that they will relieve your mind of any misapprehension that may now exist. Copies of the Statement will be sent to all ministers and if you would like to have extra copies for distribution among the members of sessions please let me know and I shall have pleasure in sending you as many copies as you desire.

Cordially yours,

Arthur J. Brown.

- LIST OF LETTERS ETC. ON DOCTRINAL MATTERS - June 4, 1924

Mr. Robert E. Spear.

Copy of letter from Rev. Paul R. Abbott, dated Nov. 19, 1923, to Mr. Scott - re interview with Dr. McLennan.

Letter from C. H. Abernethy, dated Nov. 20, 1923, to Mr. Trull.

Letter from Dr. Alexander to RES, dated Dec. 1, 1923

" " " " " " " " Sept. 22, 1923, enclosing letter from C. F. Wishart, dated Sept. 19, 1923

Letter from H. P. Armstrong, dated Sept. 20, 1923, to RES.

Letter from Merle H. Anderson, to RES. dated Oct. 5, 1923, enclosing overture from the Presbytery of Philadelphia.

9 copies of letter from Dr. Alexander to Mr. Bonner, dated Oct. 15, 1923

15 copies of letter from Dr. Alexander to Mr. Bonner, dated Oct. 22, 1923

Letter from S. C. Bates to RES dated Dec. 7, 1923

Letter from Hugh H. Bell to RES dated Oct. 19, 1923

Letter from J. Edward Blair to RES dated Oct. 30, 1923

Letter from Chas. S. Blair to B. of F.M., dated Oct. 2, 1923

16 copies of letter from Mr. Bonner to Dr. Alexander, dated Oct. 11, 1923

7 " " " " " " " " " " dated Oct. 17, 1923

11 " " " " " " " " " Merrill dated Oct. 17, 1923

Letter from Willis G. Booth (copy) to B. of F.M., dated Jan. 8, 1924

Letter from Rev. H. L. Bowman to Dr. Brown, dated Dec. 4, 1923

Letter from J. M. Broady (copy) to RES. dated Oct. 9, 1923

Copy of letter from Dr. Brown to Dr. Geo. Brewer, dated Nov. 23, 1923

" " " " " " " " Dr. Ebenezer Flack, dated Dec. 14, 1923

" " " " " " " " Dr. D. S. Kennedy, dated Nov. 21, 1923

" " " " " " " " Dr. C. R. McAfee, dated Sept. 28, 1923

Letter from Dr. Brown to RES. dated Dec. 3, 1923, enclosing copy of AJB letter to Dr. Thos. R. Good, dated Dec. 3, 1923

Letter from Dr. C. F. Brown to Dr. Briegleb, dated Nov. 2, 1923

Letter from A. V. Bryan to RES. dated Nov. 21, 1923, enclosing clipping from "The Ministers' Monthly" for Nov. 1923.

Copy of letter loaned Dr. Brown by Secretary Wm. King of the Home Board - E. Hubert Broyles, dated Nov. 6, 1923.

3 letters from Miss Jean Butler, dated Oct. 1, Nov. 14 and Dec. 5, 1923, to RES.

7 copies of letter to Miss Jean Butler from RES, dated Oct. 5, 1923

3 " " " " " " " " " " dated Dec. 1, 1923

Letter from Newman H. Burdick to RES. dated Oct. 15, 1923

Letter from C. R. Callender to Dr. Brown, dated Feb. 8, 1924, enclosing copy of letter from C. R. Callender to "The Ministers' Monthly," and 2 copies of "The Ministers' Monthly" for Nov. & Dec., 1923.

Letter from Wm. H. Carle to Dr. Alexander, dated Feb. 4, 1924, with copy of Dr. A's reply to Mr. Carle, dated Feb. 15, 1924.

Copy of letter from Walter I. Clarke to Dr. F. A. Gibbons, dated Jan. 14, 1924.

Copy of extract from letter of Walter J. Clark, dated Dec. 13, 1923, to Mr. D. W. Day.

Letter from Mr. D. H. Day to RES. dated Aug. 31, 1923, enclosing letter from H. M. Thomas to B. of F.M., dated Aug. 22, 1923
Memorandum from Mrs. Dimock and Mr. Trull to RES. dated Jan. 10, 1924.

Letter from Edwin S. Evans to RES. dated Dec. 12, 1923.

Evangelical Loyalty of the Board (Letters regarding)

Minute - Committee on Foreign Missions - Synod of Missouri - Dec. 11, 1923

Letter from Thos. R. Worthy to RES. dated Dec. 31, 1923, with minute from Synod of Kansas.

Letter from D. C. McLennon to RES. dated Jan. 4, 1924

Letter from C. S. Beatty to RES. dated Jan. 29, 1924

Letter from Geo. D. Young to RES. dated Dec. 7, 1923

Letter from Paul W. Gauss to RES. dated Dec. 18, 1923

Letter from Chas. H. Hamilton to RES. dated Dec. 20, 1923

Letter from Ralph W. Harbison to RES. dated Dec. 11, 1923, with copy of acknowledgment by Miss Connell.

Letter from A. E. Moody to RES. dated Dec. 20, 1923

Letter from Wm. Bryant to RES. dated Jan. 2, 1924

Copy of letter from A. L. Whitfield to Mr. Day, dated Dec. 19, 1923

Letter from P. P. McHenry to RES. dated Dec. 7, 1923

Letter from Robert Pugh Morris to RES. (RES) dated Dec. 10, 1923

Letter from Wm. M. Curry to Dr. Schell, dated Jan. 4, 1924

Letter from R. E. Vale to Dr. Brown, dated Dec. 1, 1923

Copy of extract from letter from Mr. J. B. Donaldson to Dr. Brown, dated Oct. 25, 1923.

Letter from F. O. Hawley to RES. dated Nov. 29, 1923.

Letter from Ebenezer Plack to RES. dated Dec. 12, 1923, enclosing overture from Lackawanna Presbytery.

Letter from a Friend in California to Mr. Day, dated Dec. 31, 1923.

Letter from F. R. Gilbert to Sec'y RES, dated Feb. 19, 1924. with copy of RES reply, dated Feb. 19, 1924

Letter from E. V. Given to Mr. Trull, dated Nov. 14, 1923.

2 copies of letter from Thos. R. Good to Dr. Brown, dated Dec. 7, 1923, with copy of Mr. Good's letter to the Editor of "The Presbyterian."

Letter from Seth B. Gordon, dated Oct. 12, 1923, to RES, with 2 copies of RES reply, dated Oct. 26, 1923.

Letter from E. A. K. Grant to Treasurer's Office, dated Aug. 24, 1923.

" " " " to RES, dated Oct. 2, 1923.

Letter from C. P. Graham to Mr. Day, dated Oct. 4, 1923, with 6 copies of RES. reply, dated Oct. 10, 1923.

Letter from J. B. Griggs to RES, dated Feb. 1, 1924.

Letter from W. D. Griswold to RES. dated June 28, 1923.

Letter from S. L. Hammond to RES. dated Dec. 12, 1923.

Letter from James Handyside to RES. dated Aug. 6, 1923.

Letter from Miss M. W. Hodge to Dr. Kennedy, dated Dec. 1, 1923.

Letter from Mrs. Ralph Hogeboom to RES. dated Jan. 12, 1924.

Letter from Lewis Houdous to Dr. Williams, dated July 19, 1923, with copy of Dr. W's reply, letter to Prof. Houdous, dated July 16, 1923.

Letter from Lewis Houdous to Dr. Williams, dated July 30, 1923.

Letter from J. P. Hutchison to BFM, dated Aug. 27, 1923.

Letter from Rev. J. S. Howk to RES. dated Dec. 7, 1923

Letter from Ernest P. Janvier to RES. dated Aug. 29, 1923, with letters in sealed envelopes to Mr. W. J. Holmes and Editor of "The Presbyterian."

Letter from C. Harmon Johnson to RES. dated Oct. 16, 1923, with copy of Minutes of Synod of Illinois.

Letter from Mrs. Chas. A. Millie to Mr. Trull, dated Nov. 10, 1923, with copy of RES. reply, dated Dec. 26, 1923.

Letter from C. E. Kircher to BFM, dated Aug. 23, 1923.

Letter from D. S. Kennedy to RES. dated Oct. 8, 1923.

Letter from Rev. A. E. Kepler to Dr. Brown, dated Nov. 7, 1923, enclosing clipping from N. Y. Times of Nov. 5, 1923.

Letter from Maxwell D. Lathrop to BFM (Mr. Scott) dated Dec. 10, 1923.

Letter from Dr. John Harvey Lee to Dr. Brown, dated Nov. 7, 1923, enclosing clipping from the "North American," of Nov. 6, 1923.

Copy of extract from letter of Dr. W. S. Lehman, dated Oct. 1, 1923, to Mr. Wheeler.

List of letters on Doctrinal Situation returned to Mr. Trull with copies of Mr. Spear's reply.

Letter from Robert E. Littell to RES. dated Sept. 19, 1923, to Mr. Trull.

Letter from J. Walter Lowrie to RES. dated Sept. 9, 1923, enclosing leaflet on "Modernists & Evangelicals," and clipping from "The Herald of Gospel Liberty" of Sept. 20, 1923.

Copy of extract from letter from Dr. Lowrie, dated Sept. 11, 1923, to Mr. Scott.

Letter from A. B. Marshall to RES dated Dec. 10, 1923, with leaflet of Church service.

" " " " " " " " Dec. 28, 1923 " " " " "

Letter " C. B. McAfee to Dr. Brown, dated Oct. 1, 1923, with copy of Dr. Brown's letter to Dr. McAfee and copy of extracts of Dr. McAfee's letter of Sept. 10, 1923, to Dr. Schell.

Letter from C. B. McAfee to RES dated Oct. 25, 1923

" " " " " " " " Nov. 2, 1923

Telegram from C. B. McAfee to RES, received Nov. 4th, 1923

Letter from D. F. E. McDowell to RES dated Dec. 12, 1923, with note etc. of Robert F. Galbreath to Mr. McDowell, dated Dec. 6, 1923.

Letter from Campbell L. Mackay to RES dated Sept. 17, 1923.

Copy of letter from A. Gordon MacLennan to RES, dated July 28, 1923

" " " " " " " " to Mr. Scott, dated Dec. 7, 1923 (2)

Letter from Willis S. McNeas to RES dated Jan. 7, 1924, with resolutions of Butler Presbytery.

Note from W. E. Merrill to RES dated Nov. 10th.

5 copies of Statement by Dr. Merrill.

12 copies of letter from Dr. Merrill to Mr. Bonner, dated Oct. 13, 1924.

Letter from J. A. Mitchell to Mr. Day, dated Sept. 18, 1923.

Letter from F. C. Monfort to Dr. Brown, dated Jan. 2, 1924

" " " " " " " " dated Dec. 19, 1923

Letter from Dr. Brown to Dr. Monfort & Dr. Whallon, dated Sept. 10, 1923

" " " " " " " " " Dec. 10, 1923

" " " " " " " " " Dec. 21, 1923

" " " " " " " " " Dec. 22, 1923

" " " " " " " " " Jan. 12, 1924

" " Dr. Schell to Dr. Brown " Sept. 19, 1923

(Copies)

List - Doctrinal Letters etc.

- Copy of letter from Dr. Brown to Dr. Monfort and Dr. Whallon, dated Sept. 10, 1923, and clipping "Foreign Missions Menaced" from paper (no name indicated) of Aug. 22, 1923, and Article (copy) on Doctrinal Opinion and Continued Cooperation, also application form for missionaries.
- Letter from Mrs. M. E. Mulford to Mr. Trull, dated Nov. 7, 1923
- Letter from Mr. James P. Orr to Bd. of F.M., dated Feb. 1, 1924, with copy of Mr. Orr's letter to Dr. Merrill, dated Feb. 1, 1924
- Letter from Mr. James P. Orr to BEM - dated Feb. 25, 1924, with letter (copy) of Dr. Orr's letter to Dr. Merrill, dated Feb. 7, 1924; Merrill's letter to Mr. Orr and Dr. Orr's letter to Dr. Merrill, dated Feb. 7, 1924; and Mr. Orr's letter to Dr. Merrill, dated Feb. 25, 1924.
- 2 copies - Presbytery of Los Angeles overture;
Report - Presbytery of Indiana.
- Printed letter from Herbert Adams Gibbons of Princeton to Dr. Wishart, dated January, 1924
- Bills & Overtures Minority Report - 2 copies (printed)
" " Majority " - 1 copy "
- Letter from John E. Patterson to RES dated July 19, 1923
" " W. C. Pentz to RES dated Jan. 21, 1923
" " R. I. Pinkerton to Mr. Day, dated Dec. 3, 1923, with copy of RES reply, dated Dec. 21, 1923
- Letter from James Pollock to RES. dated Dec. 4, 1923
" " B. B. B. Prugh to RES dated Jan. 9, 1924, with leaflet "Has God Changed?"
- Letter from James Rayburn to Mr. Trull, dated Nov. 16, 1923, with copy of RES reply, dated Dec. 21, 1923
- Letter from Elizabeth S. Reading to RES dated Aug. 2, 1923.
- Copy of "Our Foreign Missions in Peril" leaflet with note on it from W. E. Rhule, dated Aug. 29, 1923.
- Copy of letter from C. L. Richards to Home & For, Mission Bds., dated Jan. 4, 1924; and copy of W. H. Woulkes' letter to Dr. Richards, dated Jan. 21, 1924
- Letter from Wm. H. Ridgway to BEM dated Nov. 23, 1923, with copy of RES reply, dated Nov. 28, 1923
- Letter from Wm. H. Ridgway to RES dated Nov. 30, 1923.
- Letter from J. C. Robinson to RES dated Dec. 4, 1923.
" " Warren Rose to "Reader" (no date) with clipping from Press Intelligence Bureau, "New York Evening Post."
- Postal from H. M. Scott, dated Sept. 14, 1923, to BEM.
- Letter from Mr. G. T. Scott to RES and Mrs. Hoys, dated Oct. 16, 1923.
" " " " " to Maxwell D. Lathrop, dated Dec. 6, 1923.
" " " " " " Dr. Henry E. Babcock, " " " with copy of letter to Mr. Scott from Rev. E. J. Weekes, dated Nov. 26, 1923.
- Letter from Dr. Schell to RES, dated July 11, 1923, with copy of letter from Dr. Schell to Dr. W. F. Jones, dated July 11, 1923, with copy of action of Illinois Synod (2).

List - Doctrinal Letters etc.

Letter from Dr. Schell to RES, dated Sept. 13, 1923, with the following:

Letter from H. E. Kilmer to "Dear Brother" dated Aug. 27, 1923
" " " " " " " " August -- 1923
Letter to Dr. Kilmer from AH (Dr. Schell's office) dated Aug. 30, 1923
" " " " " Dr. Schell, dated June 19, 1923 (copy)
Letter from Dr. Kilmer to "Dear Brother", dated June 15, 1923
Clerical Application Blank BFM
Application Form - Confidential - BFM
Letter from Dr. Schell to Dr. Kilmer, dated June 12, 1923 (copy)
" " Dr. Kilmer to "Dear Sirs", dated June 6, 1923
Copy of letter from Dr. Schell to Dr. W.F. Jones, dated Sept. 7, 1923
Letter from Dr. Jones to Dr. Schell, dated July 30, 1923
Letter from Rev. L. C. Stumpf to Dr. Jones, dated July 25, 1923
Letter from Session - Madison Pres. Church, dated July 24, 1923;
Statement (copy) from Madison Church Session.
Letter from Dr. Schell to Dr. Brown, dated Oct. 8, 1923, with letter from Weston
T. Johnson to Dr. Schell, dated Sept. 28, 1923, with copy of Dr. Brown's reply,
dated Oct. 8, 1923.
Letter from Dr. Schell to RES dated Oct. 25, 1923
" " " " " " " " 29, 1923, with copy of Dr. Schell's letter
to Pres. R.A. Montgomery, dated Oct. 29, 1923
Letter from Dr. Schell to RES dated Nov. 8, 1923
" " " " " " " " Nov. 30, 1923, with letter from W. I. Clarke to
Mrs. Mills, dated Nov. 26, 1923
Letter from E. D. Seward, dated Dec. 4, 1923, with leaflet entitled "Enthroned." (to RES)
" " Angus Sillars, to RES BFM, dated Feb. 1, 1924.
Copy of letter from L. R. Smith to "Dear Brother" dated Jan. 18, 1924
Letter from Wm. C. Smith to Dr. McAfee dated Oct. 31, 1923
Memorandum from Dr. Macfarland to RES, dated July 19, 1923
Letter from Dr. Scott to RES dated Oct. 10, 1923, with letter from J.E. Williams to
RES, dated Oct. 4, 1923, with copy of Dr. Williams' letter to Dr. D. S. Kennedy
dated Sept. 24, 1923.

LETTERS FROM MR. SPENCER TO: (Copies)

2 copies - Rev. J. A. Blair, dated Oct. 30, 1923
Rev. W. L. Breckenridge, dated Dec. 8, 1923
Mr. W. H. Butler, dated Dec. 10, 1923
Editor of Philadelphia Ledger, dated Dec. 3, 1923
Mr. H. W. Fry, dated Dec. 3, 1923
Miss Margaret E. Hodge, dated July 23, 1923, with copy of letter from Miss Eliz. S.
Reading to Miss Hodge, dated July 6, 1923; and copy of RES reply to Miss Read-
ing dated July 23, 1923
2 copies - to Dr. Robert R. Littell, dated Sept. 26, 1923
3 " - to Dr. Mark A. Matthews, dated Oct. 4, 1923
Rev. A. B. Marshall, dated Dec. 21, 1923
Letter from RES to Rev. A. G. McLennan, dated March 19, 1923, enclosing letters (2)
from J. J. Lucas, dated Jan. 24th and 25th, 1923, with copy of letter of John
Wanamaker to J.J.L. dated Aug. 18, 1922, and copy of letter from J.J.L. to J.
dated Jan. 24, 1923, with 4 small enclosures, leaflets etc.

List - Doctrinal Letters etc.

LETTERS FROM MR. SPEER TO: (cont'd)

Rev. A. G. McLennan, dated Dec. 19, 1924, with 2 sheets of notations by RES.
2 letters (1 copy) Rev. A.G. McLennan, dated July 18, 1923, with copy of Dr.
McLennan's letter to RES dated July 17, 1923.

11 copies - Rev. Campbell L. Mackay, dated Sept. 25, 1923
13 " - Rev. Warren R. Ward, dated Sept. 26, 1923

Mr. J. A. Mitchell, dated Oct. 10, 1923

Rev. W. Courtland Robinson, dated Dec. 4, 1923

Mr. Howard H. Stone, dated Oct. 20, 1923 (3 copies), with letter from Mr. H.K.
Stone, dated Oct. 15, 1923.

2 copies - Dr. J. R. Swain, dated Oct. 31, 1923

3 " - Rev. C. S. Thompson, dated Oct. 20, 1923

3 " - Rev. John R. Vance, dated Oct. 10, 1923

2 " - Mr. H. L. White, dated July 19, 1923

2 " - Statement of Board of Foreign Missions.

7 " - " " " "

2 " - " " " "

1 " - " " " "

1 " - " " " "

Letter from Dr. J. R. Stevenson to Dr. Brown, dated Nov. 22, 1923, with copy of
overture of Grosse Pointe Pres. Church, Detroit, Mich.; with letter from Minot
C. Morgan to Dr. Brown, dated Nov. 26, 1923, with Dr. Brown's reply, dated Nov.
23, 1923; also letter from J. L. Woodbridge to RES, dated Jan. 26, 1924.

Letter from Dr. Stevenson to RES, dated July 19, 1923.

Letter from Mrs. D. D. Suydam to Dr. E. F. Hall, dated Jan. 22, 1924, with resolution
of Synod of New Jersey.

Letter from Dr. H. C. Thomson to RES, dated Dec. 17, 1923.

" " H. M. Thomas to RES dated Dec. 9, 1923

" " T. S. Thompson to Mr. Day, dated Oct. 8, 1923

Copy of letter from Calvin C. Todd to Mr. Day, dated Jan. 18, 1924

Letter from Mr. Trull to RES, dated Dec. 4, 1923, with letter from Mr. Trull to Mr.
E. R. Millar, dated Oct. 17, 1923

Letter from Mr. Trull to RES, dated Dec. 14, 1923, with letter from Mrs. J. Forner Kerr,
to Mrs. Dimock, dated Nov. 21, 1923

Letter from Mr. Warren R. Ward to RES, dated Sept. 20, 1923

" " J. L. Weaver to RES, dated Jan. 5, 1924

" " " " " " Feb. 7, 1924

" " Isaac D. White to RES, dated Nov. 27, 1923, with page from the "World."

" " W.S. White to Mr. Day, dated July 16, 1923

" " J.E. Williams to RES, dated July 20, 1921, with letter from Wm. Carter to RES
dated May 25, 1923, with page from Sunday School Times.

Letter from J.E. Williams to Dr. Brown, dated Oct. 15, 1923, with copy of Dr. Brown's
reply, dated Oct. 8, 1923

List - Doctrinal Letters etc.

Clipping - "The North China Herald," Dec. 1, 1923
" - "Fundamental Income."
" - "Eastern Methodist," Jan. 3, 1924
" - "Evangelical Christendom,"

" "The Sunday School Times," May 19, 1923
" " " " " May 26, 1923
" " " " " June 9, 1923
" " " " " June 23, 1923
" " " " " June 30, 1923
" " " " " Dec. 1, 1923
" " " " " Dec. 8, 1923
" " " " " Feb. 9, 1924
" " " " " Feb. 16, 1924

" "New York Times," May 24, 1923
" " " " " " " "
" " " " " " 23, 1923
" " " " " Nov. 13, 1923 (2)
" " " " " Dec. 10, 1923
" " " " " Dec. 17, 1923
" " " " " Dec. 21, 1923
" " " " " Jan. 10, 1924 (2)
" " " " " Jan. 15, 1924 (2)

THE ONE HUNDRED THIRTY-SIXTH
GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH
IN THE
UNITED STATES OF AMERICA
GRAND RAPIDS, MICHIGAN

(4)

That the Foreign Board
be directed to withdraw,
as soon as arrangements
can be consummated, from
all Union Theological
Seminaries on the Foreign
Field.

Original of the above resolution by
submitted to the Body of the
at 8:30 a.m. at first

Report made by, ~~Aug 15~~ May 10, 1921

Extra Copy.

Dictated 11/10/23

November 13, 1923

The Rev. Paul Martin,
Princeton, N. J.

My dear Paul:

I was glad to get your letter of November 5th. I have been intending to write you ever since our conference to thank you for your contribution to it. I told Dr. Stevenson yesterday that I had talked with scores of men who had visited the missions but never with any one whose judgment had been more shrewd and penetrating or whose suggestions had been more helpful and just than yours. I did not need to add that no one could have dealt with these problems in truer and finer Christian spirit than yourself.

With one exception I do not think you have made any criticism of mission policies which I have not often made and even in the case of that one exception I see the weak points very clearly, although I think the main general principle we have pursued and to which you take exception is sound. I refer to the matter of the policy of union and cooperation. I shall come back to this in a moment. If you will read the nine reports which I have made to the Board after visits to the missions, I think you will find in them about as complete and critical a review of mission policies as you can find in missionary literature, and I could cut in far more radically than I have ever done. It seems to me, however, that in these matters one is debarred from criticisms unless he is prepared to show that in the same place with those he is criticizing he could have done differently or unless he is prepared to take the responsibility of actually doing things differently now and seeing the thing through. On the whole, given the resources, the ideas, the conditions, under which the work has been done, I think it can justify itself against its criticisms, and that the things criticized could only have been made otherwise as a result of non-existent and non-obtainable conditions.

Personally, my criticisms would run very deep behind our accepted forms of Christian faith and our local embodiments of the Gospel and at the other end they would go through and through our institutionalized forms of work such as Mission Boards, Presbyteries and Assemblies and institutions of theological training. If our Lord were fully here and in dominant control, what a ripping asunder there would be!

In the matter of union activities, I think that with all the disadvantages and confusions the policy is still right and that it would be a calamity if the Christian churches retreated from the attempt to work out closer cooperation and organic union because of the difficulties involved. You speak of the propriety of union and cooperation among the Presbyterian and Reformed Churches, but as a matter of fact some of our worst difficulties in these matters have been in Brazil and Japan in our relationships with the Southern Presbyterian Church in Brazil and with

the Southern Presbyterian and with the Reformed Church in Japan. Indeed there are as radical differences in the Presbyterian Church in the U. S. A. as there are between that church and other churches. Right in your own faculty in Princeton Seminary there are wider diversities that have to be reckoned with as between many missionaries of different denominations. No greater strain is laid on the Christian principle of cohesion and the Christian doctrine of tolerance in interdenominational work than is laid upon it in purely denominational work. To surrender to the difficulties in one case will mean the decay of the spirit by which alone they can be conquered in the other case. What is needed today is not a shrivelling of the spirit of love and faith and hope into a smaller fellowship where it imagines it can shield itself from the strains, which as a matter of fact it can escape only by being something less than God meant it to be. You have in the Plymouth Brethren an illustration of the impossibility of the principle of even a qualified identitarianism as a basis of fellowship and unity.

As to the problems involved in the actual administration of union educational enterprises, who knows them better than we? You will find them worked over in many of our reports. But you do not escape these by making your institutions Presbyterian and Reformed or even making them Presbyterian exclusively. There have been more problems over some of our own denominational institutions than we have had in union institutions, and even as to the Seoul College, the real difficulty there was not a matter of union with the Methodists, although that entered in. There were problems of personality, of general doctrinal view as well. Still more, there was the problem of location. That was where the real issue began, as the Chosen Commission clearly discerned.

With regard to what you say as to the present attack on our Board and what you conceive to be some of the reasons for it, my concern is lessened as I look back over the years. I can remember the sharp attacks on Dr. Ellinwood because of his advocacy of the study of comparative religion and because of his lectureship on that subject in the University of New York, and he showed me from time to time attacks which had been made on him on other grounds also, more bitter than any I have known since. I can remember the controversies in the Board and over the Board at the time of the Briggs trial and the opposition that was expressed to those Board members who had signed the "Peace and Work" statement. I can remember attacks in the General Assembly on various points such as I think would never be likely to occur today. I can remember the fuss over Mr. Harroun's Treasurership, and the rebellion in the missions when Mr. Dulles initiated his reforms, ending in a protest to the General Assembly by Dr. Nevius and others. I can remember the fierce agitation over the Presbyterian Building and the General Assembly's Investigating Committee. Those were the days when the sparks of controversy were both bright and hot. I can remember the alienation of certain groups on the Liberal side just as we are witnessing now at the other extreme. So I might go on as I look back across the thirty years, and I am not so greatly disturbed by the present situation.

As to the specific points on which you speak, the Pastor of the First Presbyterian Church is indeed a member of our Board but also of the Board of Directors of Princeton Seminary, where at the last meeting I saw the whole Board stand in a vote of appreciation and congratulation, and witnessed some of the men who think that Dr. Alexander ought to retire from our Board, signing with him the Seminary book for a fresh term of service on the Board of Directors. As to the Interchurch World Movement, there was much in it that was foolish and wrong but there was much also that

was wise and right, and it is pretty hard to determine who should be held chiefly responsible for the failure, whether the unwise leaders within or the men who stayed without and refused to supply the elements of control which would have held the evil in check and reaped the full fruitage of the good. When you come to my relation with the Federal Council of the Churches, I think there may be room for question, but in the first place, our Church was one of the most responsible agencies in setting up the Council. In the second place, Dr. Roberts was one of its great leaders and his last charge to me was to take over his responsibility to it and to represent our Church in it. In the third place, it is the best common instrument we have for the evangelical churches at the present time, and its principle of organization is the soundest that we have yet devised. In the fourth place, the grounds of opposition to it are for the most part such as lie squarely against the Gospel and the very spirit and injunctions of our Lord. To accept this criticism as just would be to give away some of the most essential teaching of the New Testament. As to Dr. Brown's work in Europe and the criticism of which you speak, I think it is unworthy of attention. It is true and useful service that he has rendered in this regard and to set up the principle that a Missionary Secretary must not do work of this kind but must be a pure professional hack would seem to me to be a pitiful and fatal principle.

The truth is that we are at the present time in an era of knocking and there is danger that the fair and just Christian mind will be intimidated by the knockers. Do not be deceived into thinking that you can satisfy this type of men. If they are not criticizing you on one ground, they will criticize you on another. Many of them are men to whom it would be a relief if the 13th Chapter of the First Epistle to the Corinthians might be eliminated from the New Testament. They pounded Dr. Roberts most for the thing in his life that was best, namely, his larger Christian spirit and his belief in Christian unity. And now they are after Ross Stevenson on the same grounds. I hope that God will give him grace to stand steadfast as Dr. Roberts did because he is right and the contrary spirit and mind are wrong.

Many times across the past 32 years I have asked myself what the right course of action in circumstances like this must be. I see with increasing clearness that it is a course of loyalty to true principle and not a calculation of expediency and the effect of this or that course of action. The one question is what is right, and what is right as viewed not in a narrow scaffolding but in the light of the New Testament in the whole course of Christian history and the purpose of God with regard to His Kingdom on the earth. Once a man has been able to answer these questions for himself, then all he has to do is to walk steadily forward with all love and charity and good will toward others but quite peaceful and unafraid.

You speak of the rift between the Church and the Board of Foreign Missions. How do you explain, then, the fact of steadily increasing gifts and the present fact that in the current year the increase of foreign mission gifts is greater than the increase of gifts to any other Board. I was in a church yesterday where the leading men had never even heard of the controversy led by Griffith Thomas and "The Presbyterian." I have been all over the country from Boston to Wichita in the last few weeks, and if one were to judge from what he sees and hears on such a trip, he would conclude that the foreign mission cause and the Board were closer to the confidence and the attention of the Church than ever before. I know well that there are elements of

The Rev. Paul Martin...4

11/10/23

dissatisfaction and that "The Presbyterian" and "The Herald & Presbyter" are fomenting these and that grave harm may be done, but I suspect that if the anonymous writers in "The Presbyterian" were to announce what their contributions had been in the past which they were now intending to withdraw, the revelation would be rather sad. I know well that if the agitation continues, there will be losses, but I know also that on the other hand, there will be many that will be quickened to a larger loyalty.

All this is not to say that there are not many things that should be improved both in the missions and in the Board. These we must work at steadily and nothing is more helpful in this effort than such criticism, such counsel and such confidence as yours.

With warm regard,

Your sincere friend,

RES-KC.

(COPY)

The Rev. Henry M. Woods, D.D.,
Care Southern Presbyterian Mission Treas.,
20 Museum Road, Shanghai.

My dear Dr. Woods:-

It was a pleasure to receive in Shanghai your letter. I was sorry however to see it dated from a hospital. I trust that you may soon be back in your own station quite well again.

I have been deeply interested in the organization of the Bible Union and sought opportunity to learn all I could about it from Dr. Lowrie, Dr. Price, and others. At home Lacy Little wrote me regarding it. Though still very inadequately informed regarding all the conditions, I have no hesitation in telling you just how the matter impresses me at the present time.

1. I have always been shy of any other organization than the Church itself. That is all that I feel the need of. I carry my pocket Testament, but I have not joined the Pocket Testament League. I believe in the old-fashioned observance of the sabbath day, in total abstinence both from liquor and tobacco, in world reconciliation, in the second coming of Christ, etc., but I have declined to join any organization formed on these ideas. The Christian Church is the only organization to which I care to belong. I think accordingly that I would not care to join any Bible League.

2. I believe all the doctrines named in the basis of the Bible Union and a great deal more. If that basis is a statement of vital Christian doctrines, it is too short. If it is a statement of foundation Christian doctrine it is too long and entirely unscriptural. There is only one foundation which any man has a right to lay down, according to Paul, and that is Christ, not the Bible nor any single fact or set of facts but Christ Himself alone. That was also the unequivocal declaration of our Lord to Simon Peter.

3. As I read church history and see the effects of such organizations and movements, as I understand the Bible Union to be, I gather that they tend rather to hinder than to promote the purposes for which they are established. Truth, as I see it, has always been promoted by different processes, not by being fenced in but by being borne out everywhere to every one and established by appeal, by persuasion, and by demonstration. I think that already at home the Bible Union has been used in ways wholly contrary to its intention, to hinder its own aims.

4. I cannot find either in our Lord's teaching or in St. Paul's epistles any warrant for the organization of parties inside the Christian Church or among those who belong to the body of Christ. Paul did not condone even a Christ party in the Corinthian Church. I can find no scriptural justification for separating myself from any man who is in Christ and in whom Christ is howsoever he and I may differ. Christ Himself is the only scriptural bond or essential or foundation. Is this not true?

With best wishes always,

Very cordially yours,